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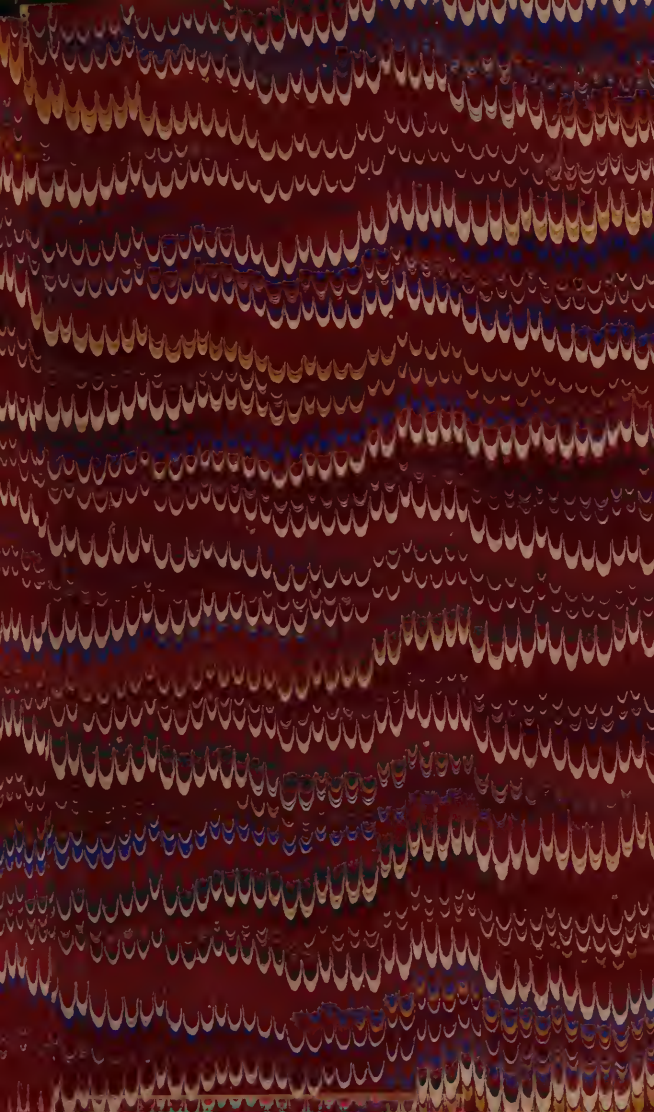
Dec 1890

Section, *General*

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SEVERAL
ARGUMENTS,
PROVING,
That Inoculating the
Small Pox

Is not contained in the *Law of Physick*,
either *Natural* or *Divine*, and there-
fore *Unlawful*.

Together with
A REPLY to two short Pieces,
one by the Rev. Dr. *Increase Mather*, and a-
nother by an *Anonymous* Author, Intituled,
Sentiments on the Small Pox Inoculated.

AND ALSO,
A Short Answer to a late Letter in the *New-
England Courant*.

By *John Williams*.

Judg. 5. 15, 16. — For the Divisions of Reuben there
were great Thoughts of Heart. Why abodest thou among
the Sheepfolds, to hear the Bleatings of the Flocks?
For the Divisions of Reuben there were great Searchings
of Heart.

Luk. 19. 40. I tell you, if these should hold their Peace,
the Stones would immediately cry out.

Isai. 8. 20. To the Law and to the Testimony; if they speak
not according to this Word, it is because there is no
Light in them.

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ing-House in Queen-Street, over against Mr. Sheaf's
School. 1721.

ARGUMENTS

OF
THE INFLUENCE OF

Small Pox

AS FAR AS IT RELATES TO THE
MORALITY OF THE
PRACTICE OF VACCINATION

IN ANSWER TO
A PAMPHLET ENTITLED
"THE MORALITY OF VACCINATION"
BY
J. H. CLARK, ESQ.

BY
JOHN W. WILKINSON, ESQ.

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TO THE

Worthy SELECT MEN

Of the Town of *Boston*, together with
my Neighbours who have so learn-
ed and believed, that Inoculating
the *Small Pox* is not lawful,

GENTLEMEN,

DESIRING Health in your Town, I have
presum'd (and I hope without Offence to any
who have a Desire to see the Case rightly sta-
ted and defended by the Rules of Physick, in
Love and Moderation) humbly to crave your
joint Acceptance of this my indigested Paper, as a Sign of
my Duty and Love to you; which being read and tryed
by the Standard, I trust your Labour will not be lost. Say
not who hath written, but consider what is written, and
I pray God to give you Understanding. Say not that he
is a Mechanick, and an illiterate Man; for there is good
Mettal sometimes under a mean Soil; and if so, I hope
for the more Favour from you in reading this my indigested
Paper.

I know the Wall which I attempt to scale is very high;
that it is defended by Men disciplin'd for War, and of a
great Stature, (Goliath-like) and I but a Stripling, and
have not that Armour which is good for Defence: Yet the
work is the Lord's, on whom I depend for Assistance. I hope
I may allude unto that Text, I will set my Face as a
Flint, I shall not be confounded, for he is nigh that
helpeth me.

Your Friend and Servant,

John Williams



SEVERAL

ARGUMENTS, &c.

IF *Inoculating the Small Pox be not contained in the Laws of Physick, then it is not lawful. But, Inoculating the Small Pox is not contained in the Laws of Physick. Therefore, It is unlawful.*

I shall in the first Place prove, that it is not contained in Natural Physick. 2dly, I shall consider it with respect to Divinity.

1. With Respect to Natural Physick.

Arg. 1. *If Inoculating the Small Pox be not contained in the Rules of Natural Physick, then it is not lawful. But, Inoculating the Small Pox is not contained in the Rules of Natural Physick. Therefore, It is unlawful.*

I shall prove it thus: The Rules of Natural Physick are Two, and no more; which are *Sympathy* and *Antipathy*; and whatsoever is not reducible unto one of these, is not contained in the Rules of Natural Physick.

Now Inoculating the Small Pox is not a *Sympathy* with, nor *Antipathy* unto a Wound or Disease already received, but a making a Wound, in order to communicate a Disease, which is an Abuse unto that Text, Math. 9. 12. *They that are whole need not a Physician, but they that are sick,* and a horrid Violation of the Intent that our Lord said it for.

2. I shall now proceed to prove the second Part of the Argument, That Inoculating the Small Pox is not contained in the Law of Physick, as it is consider'd with respect to Divinity.

In Deut. 39. 15. we have these Words, *I kill, and I make alive, I wound, and I heal.* And now in what Sense are Actions said to be God's. Actions are either to be consider'd good or evil. As they are to be consider'd good, God doth will them, and by his Power effect them. As they are consider'd evil, he permits them to be, as he did Satan to smite *Job* with Boils.

We shall consider in what Respect Actions are said to be good, as they are our Actions. They are so when they are God-like, which was the State that God created Man in, which was in Knowledge, Righteousness, and true Holiness. Our Actions must be in Knowledge of the Will of God, or they cannot be good Actions; and Knowledge of his Will is taught by the Will of God: *To the Law and to the Testimony.* Joh. 5. 39. *They are they that testify of me (i. e. that declare my Will.)*

Arg. 2 *If there is no Rule in the Word of God to found Inoculation upon, then it is not according to his Will nor can it be according to Knowledge. But, There is no Rule in the Word of God to found Inoculation upon. Therefore, Inoculation cannot be according to the Will of God, nor according to Knowledge.*

Now we read in Deut. 27. 19. *Cursed is he that perverteth the Judgment (or Right) of the Stranger, Fatherless and Widow.*

Arg. 3 *If Inoculation has a natural Tendency to the perverting the Right of the Stranger, Fatherless and Widow, then it is an unrighteous Action. But, Inoculation has a natural Tendency to the perverting the Right of the Fatherless and Widow. Therefore, It is an unrighteous Action.*

Arg. 4 *If Inoculation be a doing Violence unto the Law of Nature, and the Pattern that God hath set us, then it is unholy. But, Inoculation is a doing Violence unto the Law of Nature, and the Pattern which God hath set us, (which we are to imitate.) Therefore, Inoculation is unholy. Zeph. 3. 5. The just Lord is in the midst of thee, he will do no Iniquity.*

Now, that Inoculation is unrighteous and unholy, I shall demonstrate thus: Every Man has a natural Right

Some things in common with all Men, as being of one Blood, made and preserved by one God, coming from one Root, even *Adam*; a Right in common to the Benefit of the Sun, Moon and Stars, a serene and clear Air; yea, to the cloudy Weather and Rain, to the Summer and Winter; and (we us'd to say,) to Six Foot of Land, and to his own House; for Man was not made to be by himself, nor for himself, but to be in a social Relation one to another, and so serve God in this Relation. 'Tis a common Saying, *A Man may do with his own as he pleases*; but 'tis as false as 'tis common; he may not burn his own House if it hazards the Consuming his Neighbour's; neither by this Rule may they do what is right in their own Eyes in their own House: *Jam. 2. 12, 13. So speak ye, and so do, as they that shall be judged by the perfect Law of Liberty; for he shall have Judgment without Mercy, that hath shewed no Mercy.*

Now, to have the Small Pox brought to a Man by a voluntary Act of his Neighbour, by which he declares, that he does not endeavour to preserve the health and life of his Neighbour, but eventually to bereave him of both doth Violence unto the Law of Nature, and the Pattern which God hath set us, which we ought to walk by. *Be ye holy, for I the Lord your God am holy. Psal. 89. 74. Justice and Judgment are the Habitation of thy Throne, Mercy and Truth shall go before thy Face.*

Now we say, by Inoculation, the Small Pox hath been carried and spread almost if not quite over this Town; and our Neighbours have not done as they would have others do to them. 'Tis evident they would not have it brought to them, or else why do they fly unto Inoculation. Now to have it brought to them by a voluntary Motion of their Neighbour, is more hard to be born by their injured Neighbour, than if it came to them in or by the common way; (the Providence of God casting it where and when he will) which hath made great Heats, Divisions and Animosities,

They are guilty of the Breach of the Moral and the Evangelical Law of God; for they have not done by their

their Neighbour as they would that their Neighbour should do to them, and that in a Case of great Moment; not only to the hazard of Life, but the Loss of many a Life; how many God knows. Math. 7. 12. *Therefore all things whatsoever ye would that Men should do to you, do ye even so to them; for this is the Law and the Prophets.*

If we are commanded to love our Neighbour as our selves, then they that voluntarily bring in the Small Pox into their Houses, and not only endanger their Neighbours Health and Life, but eventually take both away, do *transgress the Law and the Prophets*, Matt. 22, 35, 36, 27, 38, 39, 40. And, Oh! What a Fountain of Blood are the Promoters guilty of! God grant them repentance unto life. May it not be said of you, *You lay aside the Commandments God, and ye have learned the Traditions of Men*. Mark. 7. 9. *And he said unto them, Fulwell ye reject the Commandment of God, that ye may keep your own Tradition.*

A Case may be so circumstanced, that may make it immoral. I shall demonstrate it to you thus: A Man in the Country, living far from Neighbours, may have a great Stump of a Tree in his Land, which he may desire to have out of the Way, and he may put Fire unto it, and burn it down, and do no Body any harm; And I see no reason the Authority has to call him to an Account for it; but should he for the same Reason do the same thing for kind in *Boston*, and not only endanger his Neighbours Houses but eventually consume them, Will not this be looked upon Immoral, and ought not the Authority to call him to an Account for it? And what saith the Law of God? Exod. 21. *Life for Life, and Eye for Eye, Tooth for Tooth, and Burning for Burning; Wound for Wound, Stripe for Stripe.* And seeing this Way of Inoculation cannot be carried on without hazarding the Life and Health of People, how does it become our noble Towns-Men to take Care in this Matter, if there was no other reason to be given.

Quest. 1. Whether the Small Pox be not one of the strange works of God; and whether Inoculation of it be not a fighting with the most High, and a vying with the

the holy One of Israel? *He hath spoken, and it standeth fast, he is of one mind, and who can turn him?* And whether Inoculation hath not a similitude unto, and an Affinity with *Phaorab's* Magicians who did Wonders with their Rods, even to hardning of their Hearts, that God might bring greater Judgments upon them till he had consumed them; and not a mitigating of his stroke.

Quest. 2. Whether the Small Pox be not a Punishment from a righteous God, upon a People for their Sins? And hath it not a crying voice to them, saying, *Cease to do evil, and learn to do good?* And whether the labouring to avert the Stroke in the way of Inoculation, doth answer this crying Voice; or whether it be not to provoke him more and more?

Quest. 3. Whether Inoculation be not an intrenchment upon the Incommunicable Attributes of God, and also upon his Works, *Hosea 6. 1. He hath torn, and he will heal us; he hath smitten, and he will bind us up?*

Quest. 4. Whether the great mortality that hath been among us in these two last Months, hath flow'd from this Inoculation? I answer, I do believe it hath, & that for the following Reasons.

Reason 1. Because in the hot Weather, even in the Dog days there was few died, when Inoculation was little in use; but since Inoculation hath been much in use the Weather hath been more temperate, neither hot nor cold, (which I know is best for that Distemper) yet the mortality hath much increased, so that there hath been no comparison.

Reason 2. From the different nature of its working it must needs have a different malignity: The small Pox when it comes in the good old way, is ripened by a gradual motion; and so when its nature is spent, dries away gradually; As it grows gradually, it dies gradually; and if it breaks, it is as it were but a dead Wound: But the wound or incision is a living wound; and therefore the matter or putrifaction which comes out of this wound, must be more quick and penetrating than the other. Now the Reason they render, why there is less Pustules, and less Sicknes, is, because the malignity or venom which

which is in the Blood, is discharged by this running Wound. (though they are not always true Prophets; for I have seen several in their Way, that have had as many Pustules, and as much Sickness, and as many blisters, and Kidneys to check the Fever, as in the good old Way ; & many in the old way who had as few Pustules as any of them, even had not their Cloaths off one Hour, some at play and others at work.)

Again, there is living Testimony that do say, the smell of this living Wound upon some Persons, is worse than ever they smelled it elsewhere, and I cannot but believe it; for Reason tells me, that it's more raw and contrary unto Nature, and Penetrating on the Organs of the Body of Man, than the other matter, which is dead as it were.

Reason 3. Is drawn from the fatal event that Inoculation hath had on those that have took the Small Pox of them: Where are they? how few are there of those living, that we have reason to think took the Infection of them?

Now to save Life, by giving Death for it, it is but a swapping, and very dear, though the purchaser may think he hath a good bargain.

Reason 4. Why there is such mortality of late, is, as I humbly conceive, from Inoculation. I have proved that Inoculation is not contained in the law of Physick, whether we consider it natural or Divine; and to allude unto *Fer. 7. 31. Ye have done the thing which I commanded you not, neither did it enter into my heart.*

Reason 5. Because this Inoculation is amongst or by a People that are called by God's Name; to allude unto *Amos 3. 2. You only have I known amongst all the Families of the Earth, therefore will I punish you for all your Iniquities.*

Reason 6. Because God is a Jealous God; *Deut. 32, 21 They have provoked me to Anger with their Vanities, and I will move them to Jealousy.* That is, as we walk contrary to God, so God walks contrary to us.

In that this People is oppressed and broken in Judgment, and Gods Judgments are as the light that goeth forth; the
Small

Small Pox, which flyeth by night, which destroyeth Men not a few, Deut. 28. *The Lord doth smite them with a Fever, with an Inflammation, and with Spots which cannot be healed; and as to very many the Physicians be of no value. And to allude unto Amos 4. 2.*

I shall conclude with Amos 5. 14. 15. *Seek good and not evil, that ye may live; and so the Lord, the God of Hosts, shall be with you as he hath spoken.*

Hate the evil, and love the good, and establish Judgment in the Gate, it may be the Lord the God of Hosts will be gracious unto the remnant of Joseph.

A N S W E R to a Piece, Intituled,
Several Reasons, proving, that Inoculating or Transplanting the Small Pox, is a lawful Practice, and that it hath been blessed by God for the saving of many a Life. By Increase Mather. D. D.

Honoured S I R,

THE Practice of Smyrna and Constantinople, is not a Rule either of Faith or Manners, and therefore I shall dismiss that Paragraph, and pass on to your next.

II. You say, *We hear that several Physicians have recommended Inoculation to his Majesty, as a Means to save the Lives of his Subjects.*

Reply. The Question is not, Whether it may save their Lives or not, but rather, as you affirm, whether it may be lawful; which you must prove, or you do not what you have undertaken to do. The matter was not disputed by the Pharisees, whether their Children did cast out Devils by *Beelzebub*; the Reflection that our Lord cast upon them was, that they did it *unlawfully*. *The King and the Prince have accepted of it as a Means to save the Lives of the Subject: But yet I remember, they have not proved what you have undertaken to do, to*
prove

prove it lawful; neither was the Question propos'd to them.

Again, You say, *If wise and learned Men from England, declare their Approbation of this Practice; for us to declare our Disapprobation, will not be for our Honour.*

Reply. All that I shall say at present is, If wise and learned Men from England should declare their Approbation of worshipping God in the Episcopal Way, with all the Ceremonies thereof, (which is a matter of Faith as well as this) for us to declare our Disapprobation will not be for our Honour. I chuse at present to set Honour against Honour, that being view'd a while, and brought home, they may see each others Similitude.

III. You say, *God hath graciously owned it, and many Scores have lived and recovered, and not one died, except Mrs. D——l, but she had the Small Pox in the common Way before,*

Reply. I believe you cannot know that; for her Husband told me she was inoculated, and that it came forth at the Time appointed: Now you may take Notice, that Mr. D——l and I had some Talk before. Mr. D——l had said to me, that he thought it a good Providence, the Discovery of this Inoculation. I answered him, I believe rather that it is a terrible Delusion. I said, You know my Mind, and I know yours; now is not a time for us to talk of it: I will see her and you, as Mrs. D——l and Mr. D——l, and not as People that love Inoculation; and he said, So do. Accordingly I went. At first the Pock looked likely; but it grew on to be very bad, and she was brought exceeding low, but afterwards there was hope of her recovery, and she was taken out of Bed once or twice, I cannot tell which. In the mean time two of her Children had it unknown to her a little before, so lightly visited, that I think one was not abed one hour; and I heard say in the House, they kept the other abed because she should not run in to disturb his mother: And the Children being brought in to her, she received them with surprising Joy, and soon fell into a Fit. We know she was a thoughtful Woman, and the neighbours said, she could not bear the reflecti-

on, how lightly they had it in the common Way, and how bad she was in the new way. Had it not been a time of great trouble with Mr. D——, I should have had more discourse with him about it, but had not. I sympathised with him, and do believe that his loss is her gain. This is a true relation of that matter.

But I pass on to consider some of your other Reasons. You say, *That the known Children of the Wicked one are generally against Inoculation, which is to you a weighty Consideration.*

Reply. Wicked men have moral light as well as believers. I have heard you quote heathens to have Excellent morals. 2. They have the light of the Gospel, which they may and do understand with respect to the letter of it, and cannot see grounds for Inoculation, Rom. 2. 14. *For when the Gentiles which have not the law, do by nature the things contained in the law; these having not the Law, are a law unto themselves. v. 15. which shew the work of the law written in their hearts; their Conscience also bearing witness, and their thoughts the mean while accusing or excusing one another.*

Again, you should belovh to have any hand in opposing Inoculation, because of the sixth Commandment. For my part I cannot see that there is any grounds for it in the sixth Commandment.

Again, yet it may be some might change their minds, if they would but advise with tōm that are best able to afford them Scripture light.

Reply. Where do these Men dwell? As for all that I have heard or seen treat of Inoculation, they have not any Scripture light for themselves, otherwise I believe we should have heard of it long ago.

And now much honoured Sir, with respect to your great Age, especially seeing you are found in the Way of righteousness, I desire you may have all those supplies of Grace that your old age needs, till you come to receive the Reward.

Your unworthy Servant

JOHN WILLIAMS,

I Come now to consider another Author upon the Small Pox. The Title is, *Sentiments on the Small Pox Inoculated*. I have just finished an Answer to one whose Age obliged me to intreat as a Father. Pray take it not amiss, if I rebuke you when you deserve it; I believe your Age will bear it, Sir.

Your Argument is, *A most successful and allowable Method of preventing Death, and many other grievous Miseries, by the Small Pox, is not only lawful but a Duty, so be used by those who apprehend their Lives indangered by the terrible Distemper. But, The managing and governing the Small Pox, in the way of Inoculation, is a most successful and allowable Method of preventing Death, and many other grievous Miseries by this dreadful Distemper, Therefore, it is not only lawful, but also a Duty to make use of it.*

Sir, You tell me, None but very foolish and very wicked People will deny the Proposition. How can you tell that? Are you only capable to tell a Man what he must not do, and if he doth that which you think not good, must you enter into Judgment, and pronounce him *very foolish and very wicked*,

Sir, Whatever you think of your Proposition, I think it a poor and a beggarly thing, to take that for granted which is denied, to put into your Proposition.

I shall first tell you, that the Word *Allowable* is ambiguous, and shall distinguish and enquire what you mean by it: If you mean *humane Authority*, I shall take no Notice of it. *To the law and to the Testimony, and if they speak not according unto that, it is because there is no Light in them.* But if you mean an allowable Way by the Law of Physick, then I deny your Proposition. And now let us see who is the Fool. Your Proposition is, *That it is a most successful and allowable Method of preventing Death.* Now we fear there are many in the Grave the More for it; therefore we cannot believe that it is a successful Way of preventing Death.

And now I deny the Consequence of your Minor Proposition, and say, that cannot be accounted a safe way, which hath an evil Tendency, and a bad end, (eventually

ally Death) of more than it hath saved alive ; nor to be allowed, except God says Amen to it. You go on to say, *The Testimonies that our People have been frighted with, are not worth a Straw ; no Man of Sense that considers them, can lay weight upon them.* Answer: If you are a man of sense, if you consider my Argumnets, they will bring you upon the Careen.

Again you bid us *ask you not why you say so* : But I hope you will not take it amiss, if I ask you, why you bid us not ask you, & if you will not answer me, suffer me to draw natural Conclusions ; as first, because you could not. 2. because you affect a Disporick Power, and would have us pin our Faith upon your sleeve. But hold, Sir, you are not so high now, but that there is more ways than one to come at you ; and our Faith cannot be swallow'd up in your belief, unless you tell us a reason *why you say so*. In the next place you say, *Experience will tell us that their was never, a more unfailable method amongst the Children of Men.* Hold Sir, suppose I tell you of two as successful, to wit, to cure Agues. The first is to wear a Spell about the Neck, next to the Skin ; I can tell you too how to make it, and what Words are used in it. 2dly, The writing the Persons Name that hath the Ague, by the hand of a Seventh Son, and he flitting the Rine of an Elder-Tree, and opening it, and putting the Piece of Paper in, will cure the Ague : And they tell you of much Virtue in the Seventh Son, and also of the Elder Tree ; and they, do not say *ask them not*, but tell us the Reason *why they say so*, to wit, because Judas hang-ed himself on it. I could tell you of many more such Things, with respect to the Event, which are good to a Person or People ; but that does not prove it to be lawful, which you should have done, if you understand your Argument.

I will lead *Success* a little further, it may be you may think too far. It was good that Satan should be dispossessed of his Habitation which he had taken up in Men in our Lord's Day ; but it was not lawful that the Children of the Pharisees should cast them out by the help of *Beelzebub* : We must always have an Eye to the Matter of what we do, as well as to the Result, if we in-

tend to keep a good Conscience towards God.

From the Means and End of effecting the Action, it is well or ill disposed. 'Tis a Duty to go to hear God's Word preached, but 'tis unlawful to steal a Horse to ride to hear it. 'Tis lawful to preserve Life, but it must be in a lawful way. All Circumstances must concur to make the Action good: The failing but in one Circumstance doth make the Action evil. See *Hag. 2. 11, 12, 13, 14.*

Arg. That which cannot be performed with a conformity to that Rule in *Phil. 4. 8.* Finally my Brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report, &c. is not lawful. But, Inoculation cannot be performed with any Agreement unto that Rule, -as being neither true, nor honest, nor just, nor pure, nor of good Report. Therefore, it is not lawful.

Now it appears to me to be but a Delusion of Satan, covered over with more Cloaks than the Doctor's; under which he carries not only the poisonous Venom of the Small Pox, but also perverse Disputings of Men, every evil Work, as Strife, Hatred, Back-biting and Lying; which is no Wonder, if we consider who was the first Inoculator, *Tim. 6. 3, 4, 5, &c.*

Again, you say, *The Objector must say,* That it is unlawful for a Man who would preserve Life and Health to make himself sick in a way that would constantly tend unto Preservation.

Reply. I distinguish between doing that which may preserve from a Disease, and doing that which may bring a Disease; and if I may be suffered to speak my mind of your Thoughts, you inoculate the Small Pox into Men, on a Supposition that it shall be lighter to you in this Way, than God hath designed in his Providence to send it you. How read you in *Isai. 46. 9, 10.* I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my Counsel shall stand, and I will do all my pleasure.

Again,

Again. you say, *Suppose here was a mortal Sickness in the Town, as the Bloody-Flux, and a Physician is Master of a Purge, which whosoever takes, is in an ordinary way, delivered from the Danger of that Distemper. An Artificial Purge saves him from Death by the Natural Purge which he is exposed unto. Will any scruple the taking of this Artificial Purge! Surely, None but such as want a Purge of Hellebore!*

What aileth thee, O man! that understands not your own Argument. I must tell you, had you taken a purge of Hellebore to have cleared your Brain, your Argument might have been better drawn, with respect to the Figure and mode.

Your Argument is drawn from an Artificial purge to stop a Natural purge, which no body denys; but this is foreign to the Case in hand.

But you should have said, (if you had spoke to the purpose,) suppose the bloody Flux prevail in the Town where I live, and a Physician goes to one of their houses, and take a Bottle of that fluxical bloody Excrement, and put it into a man, (by a Clyster Pipe or any way else,) and gives him the Bloody-Flux, which whosoever takes, is delivered in an ordinary Way from the danger of that Distemper. And now, if you please to take a Pinch of Hellebore, to clear up your Senses, you may draw this natural Conclusion, which is Sir, That your Argument do Stink.

I am not mistaken, as will appear, if you go back to the beginning of the Paragraph. that he is now upon, which runs thus, *That this is an allowable Practice is plain, (saith our Antagonist) because there can be no objections brought against it, but will lie against all the preventing Physick that is used in the World.* Now it was Inoculating of the Small Pox our Author was talking of, and not the preventing of the Small Pox; which if it had, his Argument had been more even in her Feet, and of a straiter and handsomer Leg.

Again, you say, *many good People being sensible how weak their own Judgments are, will be much advised in a case of Conscience; by the Judgment of the most able Divines in the Country.*

Reply.

Reply. Sir, we are deterred from that for several Reasons. 1. We know that the ablest Ministers in the Country are but men, and are failable as well as ourselves. 2. They bring not their Arguments from scripture, but from the History of Places where it was practised, and plead the lawfulness of it from the event, which we believe is no safe way for Christians to argue; and if it should be allowed of, I could give instances enough to fill your ears, *Hos. 7. 11. Ephraim is like a silly dove without heart; they call to Egypt, they go to Assyria (to help them to Arguments.)* 3. Because God's Judgments was threatned against Israel for learning of the manners of the Heathen, *Ezek. 11. 12. (which I cast forth before you.)* 4. Because the Ministers are very generally revolted from the good old way, and have set up a way that their Fathers knew not of, neither entered it into their Hearts; to allude unto *Jer. 5. 23. They are revolted and gone.* 5. It's very natural for men not to be sensible of their own weakness of judgment; from hence it is (as I suppose) men have so great an Opinion of their own Works, although there is no Beauty nor comeliness in them: from hence arises a desire to impose. And others think they know as much about Inoculation as they desire, and they think the Scripture is silent, in this matter, the rather, because that is the Key which you must unlock Cases of Conscience by.

Again, They say you have no Scripture for it, for if you had, you would have told us so, and directed us where to find it; but you have not done either, therefore you have none:

Therefore they could expect no advice from you; for you have no Arguments but such as you fetch out of History, and we desire to learn none of their manners.

They daily see what Work Men make when they intermeddle with any thing they do not understand, or was not prentice to. Suppose a Taylor should go into a Cobler's Shop to work; his Tools are not fit, neither hath he skill to use the Coblers tools, and so he makes but cobbling work; and then his ware lies upon hand, and he derided and scoffed at, and that for his work; when

when it is possible the man is proper and comely, and of a good genius, when imployed in what he understands. Hence it was that the Serene States of *Holland* made a Law to prevent Ministers meddling with State Affairs, because their Work was not Temporal but Divine, and the intermixing of them not safe for the common wealth. The Law was, That if a Minister intermeddled to dictate People about State affairs, the Government was to provide him a pair of new Shoes and a Staff, and lead him to the outside of the Town, and let him return to his pulpit no more. So for Ministers to be able to answer this natural question, we think is too hard for them ; for we think that every thing is beautiful in its season, or to that which it is adapted to. Now Ministers work is divine, and for that they are paid for, and for any thing else they are not thanked for, nor indeed (say some) are not for any thing else thank worthy.

In the next Place, I shall take no notice of your Conclusion which will be victorious you say, (but I think it is against your self) *That when People have their lives indangered by the Small Pox hovering about them, they may not only use the method of Inoculation to save their lives, but they even ought to do it, if they can : they keep not in good Terms with the sixth Commandment if they do it not.*

Reply. It is the first time that I need answer the conclusion of an Argument ; for having answered the major or minor, the Conclusion submits quietly unto the Fate of the former. But Sir, here seems to want more Grammar Learning, or more honesty, I cannot divine which, You brought in these words into your Conclusion which was not in your Major nor Minor, *They keep not in good Terms with the sixth Commandment if they do it not.* Sir, I tell you your Argument is lame ; its feet are not equal, and pray take it home again, and inoculate or graft on three pieces more to your sophistical Argument, or else it will not be able to stand, and must fall to the Ground unavoidably. Here is such sophistry that none but my Antagonist is able to answer for. *As we would keep in good Terms with the sixth Commandment : He dare not say*

we should break the Commandment, lest then it should be asked for a Reason *why he do say so. Good Terms!* Faith in what is commanded, and a Principle of Obedience thereto is it he means? This we may do without holding the Doctrine of Inoculation. Or does he mean, that except we believe the Doctrine of Inoculation to save our Lives, we break the Sixth Commandment? Surely he means something or other: It may be he would make it a Bug-Bear to fright us into it; which seems most likely to me: For if you look upon his Argument again, from Head to Foot, you will find it is so lame, it can neither go nor stand, it hath two Tails; it is so over-charged, that its Belly is monstrous big; and his Head is so small, for want of some of that which is in his two Tails, that it looks no ways handsome; neither hath it Hands strong enough for War.

Sir, You having taken Liberty to put more into the Conclusion than was in your Premises, (which is very dishonourable if not dishonest) you infer several things, which look so mean, that I shall answer but part of them.

Inf. That when some desire to save their Lives by Inoculation, those who have the Care over them, should not hinder them, lest they should have Cause to repent of it.

Reply. I do not like this Word *Lest*. I have seen it somewere else before now. I take it to be in Gen. 3. 3. *Lest ye dy.* I suppose our Antagonist learned it there. I know what Improvement was made of it then, to wit, *Thou shalt not surely dy.* I know the Equivocation of the Word, there was a Willingness to be deceived; but I fear the Equivocation of the Word here was a Willingness to deceive.

Sir, I shall answer you by a Similitude, and you may judge. I have known Children that have had the King's Evil, and have desired their Governours to let them go and be touched by the King, who lays his Hand upon them, and says, I touch and God heals: Whether or no if Parents or Governours are satisfy'd that it is not lawful, or that there is no Physical Means in it, they ought not to deter them from it, lest the Disease may not go off, and they have sad Cause of Reflection. The like
Cure

Cure the Seventh Son performs, which you may consider.

Inf. III. *That a People should not be too hasty in Resolves that would forbid their Neighbours to do what God has made their Duty, for the Preservation of their Lives in this Method, lest they do in Effect forbid Obedience to the Sixth Commandment.*

Now I hope the Reader may see what our Gentleman aim'd at, when he put forth his Hand, as the Effect of a covetous Mind, and stole these Words into the Conclusion, which were not in the Major, to wit, they keep not in good Terms with the Sixth Commandment if they do it not. And now I suppose, from the Commandment he infers, that God hath made Inoculation a Duty. The Syphistry of this lies here: His Argument should have run thus:

What God hath made a Duty, and a most successful and allowable Method of preventing Miseries by the Small Pox, ought to be practis'd. *But*, God hath made it a Duty. *Therefore*, it ought to be practis'd.

Now, had he put into his Major Proposition, *What God hath made a Duty*, we might have come at his Minor Proposition, which must have run thus, *But God hath made it a most successful and allowable way to prevent Death by the Small Pox.* Then his Conclusion might have run thus, *Therefore it ought to be practis'd.* And we might have come at his Minor by denying it; and till he had proved it, his Conclusion would have stood tottering, but if he had proved his Minor, his Conclusion would stand good: But how he would have proved it, I cannot tell, except he made a Trip to *Smyrna* and *Constantinople*, and to many wise and learned Men.

Again, you say, *To call this a Work of the Devil, &c. is a shocking Blasphemy.* Pray who told you so? They say it is of God or the Devil; but 'tis not of God, because it is not contained in the Law of Physick, either Natural or Divine. What shall we do but draw the natural Conclusion, seeing there is no *Limbus Patrum* nor Middle, between the greatest Good, and the greatest Evil One. Jer. 5. 30, 31. *A wonderful and horrible thing is committed*

committed in the Land. The Prophets prophecy falsely, and the Priests bear rule by their means, and my People love to have it so? And what will ye do in the end thereof?

Sir, Had the Discourse been Verbal, and Moderators chosen, you must not have dared to intrude upon the Rules of Disputation: If you had dared to have ventured your Case to the Censure of the People, I should have endeavour'd to have made you ashamed; but I suppose you chuse rather to stand by your self, and keep your own Maxim, *Ask not why I say so.*

I have observed Hints from the Pulpit of new Means discover'd, and that we should be thankful to God for his gracious Providence in discovering it to us. But I think it is deny'd to be Means that is lawful, and till it is proved lawful, it is but begging the Question, to tell me I should be thankful for it: But I will tell you what came into my Mind, More Grammar, less Sophistry, some Scripture Proof, less Delusion.

Quest. Whether it is not our Duty to pray, that God would bless the Means of Inoculation, to those that are under its Operation: Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication, let your Requests be made known unto God.*

Reply. This word *Every Thing* must be restrained unto those Things which God hath made our Duty, and so far as we are bound in our Duty. Now for Persons to undertake any thing without Satisfaction from God's Word, looks like *Jehoshaphat's* agreeing with *Abab King of Israel*, to go up to *Ramoth Gilead* before they had enquired of the Lord, May we not think they were left of God to follow their own Imaginations, 1 King. 22.

Sir, I shall take my leave of you, leaving the following Question for you to consider of, to wit, Whether in Inoculation, it is barely and simply the Small Pox that is conveyed in at the incision, or whether the distempers of them from whom the matter was taken, be not conveyed also, to wit, the Gout, the Stone, the Gravel, the Rheumatism, yea the great Pox also. I suppose the Drs. Modesty will not admit him to ask them whether they have

have either of these aforehand upon them) and so inoculated Bodies be made a Cage to hold complicated Diseases.

A N S W E R

T O A

Late Letter in the *New-England Courant*.

O Wonderful Champion, what art thou? If I knew who thou art, I would treat thee according to thy merit. Art thou Dr. B——n's Champion? or art thou some Knight of the Post, to swear what is told thee? or art thou some Mountebank's Boy, to tell more of the Virtues of thy medicines in one hour, than ever was found true in a thousand Years? Or art thou one that loves to be of that side of the Hedge the Sun riseth? Or art thou one that art a setter forth of strange things? Art thou a Scholar and wicked, or a poor man and ignorant? Or art thou for Stoical Destiny, that every thing is moved by its Center that is next to it, that something begets something? Art thou an old Man and grown Childish? Or art thou one that had never much Wit (a fool?) Or art thou a young Man, and boastingly would show that which thou never hadst, or that which thou always hadst.

Sir, you say, *Our Age is favoured with a wonderful and rare discovery, more worth than a World!* What World do you mean Sir, that which is in the Moon? And was you ever there to know the worth of it?

Again, you say, *That none but an Infatuated People would*

would reject and clamour against it. Hundreds of Lives are lost, I say Lost! because they would not come to the Practice of it. Sir, I perceive you have great Confidence, Sir, can you read, did you ever learn your Catechism? did you ever learn the answer to that question, *What are the Decrees of God?* Ans. *The Decrees of God are his Eternal purposes, according to the Counsel of his own Will, whereby for his own Glory he hath foreordained whatsoever comes to pass.* How do we read, Dan. 4. 35. *And all the Inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, & among the inhabitants of the earth, and none can stay his hand, or say unto him, What dost thou.* And is there no appointed time for Man upon the face of the earth? I am sorry to see any in New England so ignorant.

Never one died in this way, and it's probable, more than probable, never will. Sir, is there a degree of difference between more than probable, and certain. You say, never one died in this way; Dr. M——r indeed did within this three Weeks say, that there was no question to be made of a man's Life when inoculated, which is short of this: But be it so, if they will have it so. I know their way well enough, if any of theirs are bad, yea very bad, be sure, say they, they had it in the common Way before, and so to clear themselves, lay the Blame at God's Door, but I read, *Let God be true, and Men lyars.* Prov. 26. 9. Answer a Fool according to his Folly, lest he be wise in his own Conceit. See Mat. 5 19.

F I N I S.

